

After death the two souls separate; the ayvucué generally tries to reach the Land-Without-Evil, but may linger dangerously near his former home. The animal soul, too, is likely to turn into a fearful ghost. To drive the ayvucué away, the shamans organize a dance in which two opposite groups of dancers, by running to and fro and passing each other at full speed, so confuse the soul that it is lost in a maze. The shaman then is able to deliver it to Tupã, who takes it to the Land of the Dead. The animal soul has to be attacked with weapons and exterminated like a dangerous animal (Nimuendajú, 1914 a, p. 305).

The *Caingú* feel themselves surrounded by spirits or demons, who appear in human or animal forms. They are the masters or the protectors of animals, plants, trees, water places, and winds. These genii, if offended, can be harmful.

Ceremonials.—Among the *Apapocuva-Guarani*, any trouble, any anxiety felt by the community or the shaman, or even the prospect of a collective enterprise stimulates a ceremonial dance. The performers stand in a line, the women on one end, jumping up and down on the same spot and pounding their stamping tubes; the men on the other end, shaking their rattles, slightly stooping, knees bent, throwing their feet forward and backward in a rapid tempo. The shaman faces the dancers and walks, runs, or bounces in front of them brandishing his rattle. Each woman in turn performs a solo dance in front of the line of the men, and sometimes she may invite a man to dance opposite her (Nimuendajú, 1914 a, p. 347).

Great emphasis is placed on orientation; the dancers always face the east and, when the entire line revolves, it invariably moves north, west, and south, describing a perfect ellipse. Dancers often hold ceremonial clubs, trimmed with basketry sheaths. The shaman carries a ritual stick. Dances take place in special fence-enclosed huts, which open toward the east and serve as storehouses for the ritual paraphernalia.

The most important *Apapocuva* ceremony is celebrated by the whole tribe just before harvest. Cultivated plants, wild fruits, and game are exhibited near candles and, after 4 days of ritual dancing, are sprinkled with holy water. The assistants at the ritual are also baptized on the same occasion. The object of the festivities, which are characterized by a spirit of harmony and pleasant cheerfulness, is to guard men and food from evil influences. The *Caingú* offer cakes made with the first ripe maize to Tupã.

SHAMANISM

No amount of training can make an *Apapocuva-Guarani* a shaman if he has not been supernaturally inspired with magic chants. To every adult male or female sooner or later a dead relative reveals a chant, which the recipient eagerly teaches to the rest of the community. Its possession confers a certain immunity against accidents. A shaman is a man who